A U M

Time is the judge of men, things and movements. Time is very sure. Therefore work on in peace, knowing that he who draws his only strength from opposition is doomed to perish, while he whose inspiration wells up within himself can never be destroyed. —Book of Items.

THEOSOPHY

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"THE CYCLE MOVETH"

Theosophy In America

THE beginnings of the Theosophical Movement of the 19th-20th century are closely related to the cradle of the new race to be—America. Blazing the trail, laying deep the lines of force, came H.P.B. in 1851—passing from Quebec to New Orleans, from Texas to Mexico; once again in 1853 she arrived from England at New York, and via Chicago went across the Rocky Mountains till she reached San Francisco; for the third time she landed in New York in July, 1873. She came from Russia, the eastern horizon of Europe. From its western horizon, Ireland, emigrated W. Q. Judge, landing in 1864 to make New York his home. The meeting of H.P.B. and Colonel Olcott, of these two and Mr. Judge, the founding of the T.S., the writing and publishing of *Isis Unveiled* —all these are momentous incidents in the beginnings of the chequered career of the Theosophical Movement the world over, and they took place on American soil.

Of all her students and pupils, Mr. Judge exemplifies in his attitude and through his life-record the best and purest traditions of H.P.B. By his successful assimilation of the Teachings he does what none other has been able to achieve—reveals the strength and the insight of the Great Messenger, as also the true inwardness and real import of her Message. It, of course, seems natural to study and understand W. Q. Judge in the light of H.P.B.; but students will find it a highly profitable line of investigation to see H.P.B., in the light of Mr. Judge. In a very real sense Judge is the mirror wherein H.P.B.'s image becomes more definitely perceptible, at least to the westerner; through that reflection the so-called "vagaries" of the "strange" H.P.B. lose their mystery and strangeness to a con-

siderable extent. Judge's life and work, because he, however far ahead on the Secret Path, is nearer to us than H.P.B., bespeak and explain her doings and sayings.

The Theosophical work of Mr. Judge may be fittingly described as twofold: first, his contribution towards the creation of a suitable channel or instrument in and through which the teachings of Theosophy, the ageless Wisdom-Religion, the Message of the Masters, freshly formulated, can be studied, applied and promulgated. He, like H.P.B., was all the time concerned with Theosophy, *its* study, *its* assimilation by individuals, and *its* propagation for the masses of humanity. No one assisted H.P.B. to the same extent as did Mr. Judge in fashioning an organization, modelled on *the* Esoteric Body, whose pristine Message H.P.B. came to deliver; he perceived the principle and worked for it, *viz.*, the soul must be let alone and free to build its own form and body. Students can learn for themselves the struggles behind the scenes between H.P.B. and Colonel Olcott in reference to this subject and the assistance given by Mr. Judge to the former and the tactful handling, as far as it was in his power, of the latter in the years 1886-9, in reference to the formation of the Esoteric Section. The story is fully narrated in *The Theosophical Movement*.

H.P.B.'s own ideas of an organization for the study and propagation of Theosophy were definite from the very start of the Movement. *Isis* was dedicated to the Theosophical Society, which, according to her declaration, was founded to study the subjects of which the book treated. The exoteric model for such an organization she found in the Constitution of the United States of America; she planned to give an absolutely equal place in the Society, of which she was the prime founder, to all beliefs, as also absolute liberty of opinion and of expression to all its members. The Society was to be a Republic of Conscience.

After her arrival in India, the principles and rules of the Theosophical Society were formulated and published and named as "Universal Brotherhood"; its membership was divided into three sections, composed of Masters, Their Chelas, and all who joined the Society and became Fellows. In developing this two-fold idea (1) the study, application and promulgation of a particular system of thought which she named the Wisdom-Religion, (2) the maintenance all round of liberty of thought and unfettered expression of opinion by every one, these principles, which were thrown in the background by Colonel Olcott and his friends, were insisted upon by H.P.B. To her the Wisdom-Religion or Theosophy was the Soul, and for it she wanted a fitting and suitable instrument of expression. It being the Soul of all religions, sciences and philosophies, she demanded the inclusion of the votaries and students of all these in the body corporate of that Soul. The difference between her viewpoint and that of Colonel Olcott was that she thought pri-

marily of the Soul, and intended to purge the body of its limitations, superstitions, blind beliefs, and dogmatism with the help of that very Soul, her Masters' Message. She never intended the Theosophical Society to be an open forum for mere polemical discussions, with no decisions arrived at, any more than she intended to build a church where believers may worship, or a school of philosophy where students may speculate, or an academy of science where experimenters may grope blindly in the dark. She wanted an association of brothers, energised by a common purpose, possessing a common aim, illuminated by a common teaching, to found a nucleus of Universal Brotherhood of Humanity, without distinction of any kind whatsoever, in which the soul was the immemorial philosophy, the truth about all things and all beings.

This vision of hers Mr. Judge made his very own. He visualized the Theosophical Society as a concrete embodiment of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. He clearly perceived from the very beginning that all congregations of people who love brotherhood are parts of that great whole — the Theosophical Movement, which began far back in the night of time, and which has since been moving through many and various peoples, places, and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations. Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of all who are working for it. The great work of the real Theosophical Movement is aided by working organizations, but is above them all. This ideal and plan conceived by H.P.B., from the very start of her work was fully comprehended by Mr. Judge, who, taking advantage of his position as the General Secretary of the American Section, steadily worked for it; he held faithfully to the programme of H.P.B. and the Masters, in spite of great opposition which culminated in 1895. In that year, after his practical achievement in connection with the American Section of the work, he indirectly suggested the adoption of a similar course by other geographical divisions of the Theosophical Society, each to be autonomous and fully independent, not only in letter of the Constitution but in spirit also. That suggestion was not heeded, and subsequent history clearly shows how the tying-up of various groups of students in different parts of the world in one complex knot of organization has been detrimental and ruinous to the Cause of Theosophy, as to the individual progress of students everywhere. Today, a Theosophical Vatican through its deadening influence and corrupting methods governs the destiny of its members, the great bulk of whom are ignorant of the real tenets of Theosophy, the contents of the Great Message, and the work of the Great Messenger. Naturally, also, they are oblivious of the teachings and labours

of Mr. Judge, who sacrificed on their behalf, and attempted to save them from spiritual wanderings in the wilderness.

On all occasions Mr. Judge showed the recognition that Theosophy is an universal and immemorial system of knowledge, and that its understanding is not the privilege of special classes or of a few intellectuals. On the publication of *Esoteric Buddhism* he pointed out how the teachings were to be found in the *Gita* and other ancient books, though fully recognising that the modern presentation of Theosophy made possible the understanding and appreciation of the ancient books. Therefore he always kept in mind and studiously worked for varied and different expressions of the same eternal truths. He deprecated the disposition on the part of some members to object to the methods of others on the ground that these methods were unwise or unsuitable. He advocated that "no proposal for Theosophical work should be rejected or opposed provided the proposer has the sincere motive of doing good to the movement and to his fellows." He suggested that no one method should be insisted on: "each man is a potency in himself and only by working on the lines that suggest themselves to him can he bring to bear the forces which are his." How closely in line this policy was is indicated by the words of no less an authority than Mahatma K.H.:

> "The only object to be striven for is the amelioration of the condition of man by the spreading of truth suited to the various stages of his development and that of the country he inhabits and belongs to. . . . The purpose we have all at heart, namely, the dissemination of Truth through esoteric doctrines conveyed by whatever religious channels, and the effacement of crass materialism and blind prejudice and skepticism."

For the same reason and in the same spirit Mr. Judge said: "The purpose and aim of Theosophy in the world is not the advancement of the few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood." And again: "Theosophy is so new, and its adherents so few, and all reformatory questions (as specialties) are so changeable and evanescent, it is far wiser for a branch to go on studying Theosophy and propagating it together with the idea of Universal Brotherhood than to offer particular explanations on empirical topics. Were Theosophy understood and practised everything needing reform would be at once reformed." It was this spirit and these principles which compelled Mr. Judge to carry on a strenuous fight against the attempt at tying the entire Theosophical organization with the red tape of a formal rigid constitution. This ultimately led to the severance of the American Society from the influence of Adyar.

Another principle of the Great Lodge, that of impersonality in action, was advocated and followed by Mr. Judge. In his work as editor of *The Path* he wrote more often under different *noms de plume* than under his own name, and suggested a similar course to his co-workers and pupils. In other departments of work he simi-

larly practised the Rubric of the Ancients, going so far and no further, to enable his associates and pupils to understand his procedure and copy his example. He set the pace which they could follow.

Thus Mr. Judge's contribution on the side of organization was to build a form entirely in consonance with the soul-principle, namely, the message of the Masters given through the channel of H.P.B. Therefore, he tried to embody in the working organization, in face of great obstacles and continuous opposition, the modes and methods, the rules and canons of the central Fraternity of the great Masters. As he worked not only for his own generation but for the succeeding ones also, his endeavours are still bearing fruit, for, more than ever before, the lines laid down by the Masters for Their Chelas are being emulated in an increasing measure where real Theosophical work is being accomplished.

H.P.B., Col. Olcott and Mr. Judge worked together for three years after the founding of the T.S. in 1875. "Isis Unveiled" was produced to provide material for the study of the members—mostly Spiritualists. Its philosophical, historical and logical evidences were sadly needed if they were to understand the horde of "phenomena" then exciting the world, and give themselves and their Society a sure foundation whereon to erect the structure of the "Three Objects."

H.P.B. and Col. Olcott left New York for India late in 1878. The vicissitudes which befell the remnant left in America were but the natural outcome of the awakening psychic impulses at play, unchecked, unguarded, misunderstood by their votaries who had no zest for study, however insatiable their appetite for phenomena. The disintegration of the incoherent elements had already begun and the few remaining friends and adherents turned to more inviting and less arduous pursuits than those offered by the great Objects of their Society. Judge alone kept up the fight, first and foremost as a student and disciple in the practical as well as the occult meanings of those terms. Of all the early American members he alone set out to *embody* the Three Objects in himself. Next, he kept up to the utmost extent possible to him the ties formed with H.P.B. as Teacher, and with Olcott as his co-disciple and co-founder of the Society. What little could be done publicly, that he did. It is of record that he continued to hold regular meetings of the Parent Society during the ensuing seven years—often himself the only attendant. But the seven years after the departure of the two Founders were pre-genetic years; years spent in preparation for the real birth of the Movement in America, where it was first conceived. Not until the Society was firmly established in India, Mother of religions, not until H.P.B. was ready to light the sacred fire in Europe, were the preparations complete behind the scenes for American activities.

GREAT EXPECTATIONS

TO cross over from the accustomed and clearly-defined highway of the personal life into the unmapped areas of impersonality is a journey which all sincere students of Theosophy are engaged in. For "pure Theosophy" is a *life,* according to the Teacher, and no forth-stepping and genuine Soul in the ranks of the student-body can long remain satisfied with the mere consideration of *tenets,* however logically and completely these may appear to rationalize a glorious and compelling theory of Nature. Real knowledge is not theoretical, but a direct perception of Spiritual Truth. It is gained by observation and experience, and in no other way; and the man or woman of integrity cannot rest, once the chart outlining a voyage is seen to be trustworthy—no work of mere fancy—without determining to set forth and learn at first hand—transmute book-information or theory into actual recognition and understanding.

Many students are now engaged in the "No Man's Land," the metaphysical country lying between the lines of the well-fortified and comfortably equipped quarters of the personal life and the dimly perceived and seemingly hostile objective—a fog-draped and indefinite area which does not seem at all to correspond to the chart. Some will remain in this dubious and discomforting "land between" —a sort of critical state—all their lives long, slipping back every now and then to their "home lines," to advance waveringly again well-fortified with impedimenta which becomes ever more heavy, and has to be abandoned piece by piece as it proves its unworth. Others push doggedly on, always in motion but never seemingly getting anywhere; they will not knowingly turn back, but not having stripped for the journey, and their pack gradually slipping around until it is riding side-wise, they move unwittingly in circles, raggedly defined but turning upon themselves. Movement at last becomes automatic—but it is not resultful. Others sit down in "No Man's Land," though they do not relinquish hope. Others push on and through—and disappear as persons, to reappear as impersonal forces in Nature. They are those who, having employed already all the delaying tactics mentioned and discovered the impossibility of carrying any burden at all, have laid aside possessions, hope and expectations—and stripped, have been able to fulfill.

"Expectations," "Hope" and "Possessions" are words that connote many things to many people. Used in the sense employed in these comments on the trip through the "land between," they mean the same one thing—which is no *thing* at all, but a state of mind, a point of view. Consider "Expectations": every student expects something, else he would never have become a student and later on a wayfarer on the Path. He "hopes" to arrive at the "expected"

goal. These two are his cherished "Possessions." All are metaphysical, usually ill-defined, but continually being carried about by the Soul who has generated them. They are three phases of the personal idea, which an impersonal being has long since relinquished —or rather, transmuted into universal forces, since he hopeth all things, expecteth no things and useth all things, just as he works in and with the Three Qualities in Nature but is not bound by them.

The questing student, having perceived the insufficiency of the religion or form of belief into which his family karma brought him by birth, and having tested out many another perhaps, urged thereto by the promptings of his inner nature under the sharp goadings of the sorrows, stresses, and disillusionments encountered in his life, finds in Theosophy an explanation of the seeming inequities and a rational and satisfying philosophy which will withstand the assaults of investigation. It does answer questions; it courts them. It does prove itself to the probing intellect; it is sound scientifically and philosophically. It does respond to the highest and holiest religious and altruistic feelings; and best of all, it rationalizes them. The most glorious hope that the thinking man or woman can summon—that there *must* be something more in life than physical and mental existence—that there *must* be something that stands above all uncertainty and belief—is fully and abundantly justified in Theosophy. The persisting and sincere student finally discovers this stupendous fact. Follows the wonderful intellectual joy and bliss which flows from the discovery—the feeling of mental integrity and sureness, the satisfaction of at least a partial self-reliance, the assurance that there is a purpose in life.

But this is not enough for the newly energized Soul. When he has for a short time enjoyed the widened view which this perception has opened up to him, he is not content merely to stand upon his intellectual eminence and look out over the inviting prospect. He has to *do* something about it! The principles of his nature impel him to engage. He has to prove for himself, within his own individual experience, the truth of the philosophy and all its implications. He has perceived that it must be so; now he must prove that it *is* so. He will never be able to rest—to find the peace which passeth understanding—until he has turned his demonstrably true information into knowledge—self-knowledge. That which is probably knowledge to some is still theory to him; but he has arrived at enough conviction and gathered enough stamina to embark upon the great experiment. So he ventures boldly forth into "No Man's Land."

He is full of "expectations." The road to realization is by service to others; he expects others to be grateful to him, and to recognize his service. The road branches off from the old broad highway of self-indulgence; he expects to profit immediately from

his new asceticism and to hear the music of celestial singers, instead of the raucous and anguished howl of a famishing personality. The road is the Path that Masters down the ages have pointed out; he expects an early sign, and a continuance of signs. He expects to begin to see what the higher nature sees, hear what it hears, feel what it feels, know what it knows. The road is mysterious; he expects to find mysteries—to experience all sorts of strange happenings inner and outer, and be able to relate and evaluate them. The road passes through darkness into light; he expects that illumination to disclose itself—right away.

Nothing happens—nothing that he expected, at least. His life becomes harder and more difficult in every way; his friends and family make new demands upon him, or perchance fall away. He feels himself much less holy and virtuous than he used to be. Never were the conditions of life so difficult. His "Theosophy" becomes stale and flat—and he is by no means so *sure* as he was, not long ago, when he had it neatly divided and pigeon-holed and filed away precisely, right where he could get at it mentally. All Oracles are silent; intuition is dead, instinct appallingly active. Dogged persistence, cold and commonplace, has to replace the wonderful warm enthusiasm which started him upon his journey. He has hope—rather forlorn hope—and just enough pride left to prevent his complete retreat: thus can our vices sometimes be turned into fertilizers of virtuous action.

Follows a static period—permanent with many for an incarnation, short for but very, very few. There seems to be no spiritual activity whatever within the forest of the student's nature. But for those who finally win through this despondency something actually *is* transpiring all the time. As a result, the fallacy of bearing a bundle of "expectations" is gradually realized, and they are cast aside into the limbo of the barbed wire entanglements of "No Man's Land" one by one—cast regretfully it may be and with many a backward look, but definitely dropped. "It is no use," says the disciple to himself sadly, "I don't expect to know anything for myself, or become anything, or do anything worth while in this incarnation, but I won't interfere with others' work and progress, and I *will* do what I can do." Thus with expectations disburdened does the traveler move far along on his journey, although quite unaware of any "progress." He has become "My devotee who is unexpecting," as the *Bhagavad-Gita* phrases it.

Loss of Hope, in the sense of "hope of reward" follows loss of expectations. Another kind of hope replaces this—a universal kind—hope that methods of service can be found that will mingle with and support methods that other helpers of the race have developed. Avenues of service are seen that are consonant with, and at last merge into the main highway of effort that the great Line of true

helpers of humanity has laid down and trod. These engage the attention of the disciple and, together with natural duties and responsibilities, begin to so fill his life that he has no time or energy to devote to thinking about himself. The fact is that without quite sensing his action he has *relinquished*—dropped hope and expectation, his innermost possessions—and become self-forgetful. This is a *natural* development for a spiritual being, so that being—which he himself is and always has been—at last has an opportunity, and begins to manifest.

"Then you may know you have found the beginning of the way."

* * *

It has been said by Those who have crossed over "No Man's Land" and disappeared into the fog-draped and indefinite area which does not seem at all to correspond to the chart, that this "seeming" is just that and no more—a *seeming*. For They have "come back" among us—never been away at all, They tell us—in order to serve as a Bridge across which others may walk, and be stimulated to try. They say the chart is a true one, bearing the exact landmarks, and that as a Disciple approaches that which from afar off seems "fog-draped and indefinite" he finds things quite otherwise—bright, clear and recognizable. He senses the very definite meanings of the hitherto unsensed markings on the well-thumbed chart, gains the courage which finding his bearings brings to a traveler, grows in certitude as he proceeds—and in time arrives.

Disciples who are crossing over—those who are beginning to recognize their surroundings—never say anything about it. One would never know them. But they find one another. Those who speak of the Path personally are far, far away from the area of impersonality to which it leads. They are on some other path.

Disclosures of Boasting

Another rule this disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure he is neither Adept or disciple. There have been those in the Theosophical Society who gave out to the world that they were either Adepts in fact or very near it, and possessed of great powers. Under our formula it follows that they were mere boasters, with nothing behind their silly pretensions but vanity and a fair knowledge of the weakness as well as the gullibility of human nature; upon the latter they play for either their profit or pleasure. But, hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts.—*W.Q.J.*

UNEMPLOYMENT

ONE of the fundamental teachings of the Wisdom-Religion to which H. P. Blavatsky drew the attention of the modern world in her very first book *Isis Unveiled* was that of the periodic return of events in all kingdoms of Nature, including the human. It was acknowledged that the movements of Nature were cyclic, as for example in astronomy; but modern knowledge has been slow in recognising that the Law of Cycles or Periodicity is at work universally. In Chemistry and Physics its operations were matters of speculation at the time of the publication of *Isis Unveiled,* in 1877. In other branches of Science such perception came still later. The great fact that on the plane of trade and commerce, finance and economies, the Law of Cycles works as infallibly as on the plane of planets or comets is understood but by a few even today, though it is suspected that there is a Trade Cycle. In a recent publication *The Trade Cycle* by F. Lavington (p. 54) we read:

> It may be that there is a rhythm in the earth's natural yield, arising perhaps from solar changes, which partly determines the course of business cycles; but it cannot be said that the existence of such a rhythm is proved.

The volume, however, makes out a strong case in favor of the existence of some law which operates and affects the output and consumption of produce by the entire society; it notes and inquires into the reason why industrial growth has to be portrayed by a succession of waves which show a persistent rising higher and higher but which upward movement is interfered with by "periodical alterations of growing and declining activity" which has a "rhythmical character."

> The importance of these periodic phenomena lies in the perturbations which they set up in the social life of the community. That marriage rates should conform to the general rhythm is perhaps of no great moment; that pauperism and criminality should similarly rise and fall is more significant; that between boom and depression the volume of unemployment should fluctuate 5 per cent in general, and 10 per cent in some of the constructional trades, is evidently of the very first social importance. The one fact that these cyclical changes of business activity are probably the most important single cause of unemployment is in itself sufficient justification for the inquiry into their nature. The further fact that, in spite of this well-recognized evil, their nature is still not fully understood, shows the great obscurity of their ultimate causes.

Unemployment is not only a notable feature of these years since the peace treaty of Versailles, but a pressing and grave problem. In Great Britain and on the Continent, from New York to Los Angeles in the United States, crowds of the work-less seek employment and mostly fail. State aid, in one form or another, has been

offered but has not succeeded in relieving the tension to any great extent. If in the pre-war days strikes and lock-outs were more numerous than in this post-war period, now unemployment is a more pressing problem than it was then. The prosperous state is one in which all its citizens are earning and enriching themselves by the function of creative intelligence. The greater the number of unemployed in any state, the greater to it the danger of approaching adversity.

Not only as an economic principle is work important and necessary, but from a philosophic view-point it is asserted—"blessed is the man who has found his work." Man's happiness, the inner peace reflecting itself through the understanding mind and the methodic and orderly labor, depends on the performance of works. Idleness is the most destructive parasite. The lazy man is the slave of evil. And let it be noted that the parasite is active, working havoc; that the idle hands are busy making mischief. No one can escape the mighty movement of Nature: when we do not construct we destroy—but we do work. For this reason Governments become uneasy when unemployment increases. Bread riots and bloody revolutions are the apotheosis of parasitic action. Society as a whole, encouraging parasitic tendencies in times of prosperity or in prosperous people, brings on itself the catastrophes which are of destructive nature and which beget poverty of more than one kind.

Thousands of unemployed curse the industrial and commercial system of the age for their own condition—which has brought them to idleness and on the verge of starvation and which, compelling them to accept governmental doles or the bread of charity, saps their vitality of self-respect and self-reliance. Many of them are skilled laborers, who have worked and are ready and willing to continue doing so, but find no response to their desire. The unskilled express a further grievance towards the state for not having educated them, when they were young and willing, to do some job, for, they claim, it is as a result of such negligence that today they can only find standing-room in the long queue of the to-be-fed. Skilled and unskilled alike waiting, watching, hoping, perceive the well-to-do who do nothing, the idle rich who have money to throw on the costly luxuries which make their laziness less boresome or more interesting. Thus the mob gains impetus and turns itself into the army of the unemployed, and—what other function has an army save to go to War?

Interesting and useful as it would be to consider Theosophically the economic and political aspects of unemployment and trace the wave of National Karma which begets it, and fix the course of the trade cycle of which it forms a part, it is necessary first to turn our attention to the problem of individual Karma. Every citizen enjoys

and suffers from the Karma of his class, nation and race. Different individuals belonging to the same group are, however, affected differently. While large numbers are out on the streets without work there are others, masses of them, who are busy in the hives of industry or on the land. To apportion to mass unemployment the sphere of National Karma and to say that the workless are the victims of organized civilization is to utter only a partial truth. No doubt those responsible for the state, as individuals, groups or classes, are answerable for every form of National Karma including unemployment; but every individual out of work, suffering or starving, is not the result of an accident, nor is he enduring the unmerited Karma of the class or the nation to which he belongs.

As we contemplate this problem from the standpoint of the individual we begin to recognize that a mere tracing of this phenomenon of unemployment to its roots in mass-karma is not a very practical attempt at its solution; at any rate such solution would be a temporary palliative. There is a fundamental conception, a root idea to be understood in gaining for ourselves an answer to the question—why does any particular individual find himself face to face with the Karma of unemployment? Is there a *basic* remedy for unemployment, of which all other remedies, economic, political, social, philanthropic, are but partial or distorted reflections? The answers to these two questions are the best contribution which Theosophy can make towards the solution of the problem of unemployment.

Once it is appreciated that every man is under the yoke of labor, the unemployed as well as the employed, and that the destructive toil of killing time is as much a yoke as the hard work which creates or constructs, it will also be granted that not only are there compensating returns for each of these and for every stage thereof, be they pleasurable or otherwise, but that such a phenomenon is by virtue of the great Law of Harmony, which works in Nature, nay, is Nature itself. Modern civilization values the visible out of all proportion, and what is done is appraised more highly than what is known, while only the last place is accorded to the spiritual causation in man which makes his mind know and his body act. What we know and what we do is the result of what we are. What we are is the outcome of what we have been. If we suffer from the yoke of idleness and that which follows, *viz.*, boredom, sense-enjoyment, social whirl and exhaustion, or from that of heavy toil which leaves neither time nor energy for the enjoyment of life and its good things, culturally speaking—it is the outcome and the effect of what we have been.

The root of every kind of present unemployment is the neglect in the past to live in terms of self-devised and self-induced efforts. The resourceful individual has his resources within him; the capac-

ity to get a job and hold it is, in the ultimate analysis, dependent on his own efforts, from within outwards. He who pushes himself forward does so by the energy of his own muscles, be they bodily, mental or spiritual. Now, if the present is only the unfolded past, it is equally true that the future is dependent on the unfolding present. Every effect in its turn becomes a cause. Failure, at one time, on the part of large numbers of individuals to energize themselves to economic independence, and instead to thrive on parasitic action of which the institution of slavery was but a phase, manifests at a subsequent period as mass-unemployment. The cycle of parasitic action returns as the cycle of unemployment. Parasitic action of the present hour attracts to itself the cycle of parasitic action of the past; thus action and reaction combine to adjust the disturbed harmony.

However different our doings, we all do something. This truth and its implications are put thus by Lowell, and it would be difficult to better his expression:

> No man is born into the world whose work
> Is not born with him. There is always work,
> And tools to work withal, for those who will.

Our work is born with us. How many of us are missing our calling? Our instruments of sense, be they bodily or mental are also born with us; they are within us. How many of us are neglecting our tools endeavoring to make use of somebody else's? The last condition, however, is the most important—"for those who *will*." When we depend on outer and extraneous influences we run the risk of neglecting the use and employment of our own resources, which are intrinsic and within us. The curse of the stupid doctrine of vicarious atonement affects the race on the plane of business and economics; graft, personal "pull," family and hereditary influence are some of its manifestations. If as a religious belief this tenet kills the soul through debasement, in the sphere of business and on the plane of action it impoverishes the Will, kills initiative, begets cowardice, and makes man a slave of others. The *will* to work enables a man unerringly to come upon his vocation—the work with which, and to do which, he is born.

Thus we perceive that the problem of unemployment, as a national or corporate phenomenon, is intimately related with the Karma of the individual. Those who in the past neglected to live the Religion of Responsibility find themselves in the mass of the unemployed, who become the care of the state or of charity organizations. Neglect of self-inducement results in other-dependence. In this way, the state, allowing the prosperous to adopt the ways of the parasite, draws upon itself the bane of adversity. The main function of National education in every land should be to inculcate individual growth by self-induced and self-devised efforts; the sub-

jects taught and the knowledge imparted should arm the future citizen to depend on his own inherent resources of mind and limb.

Economic independence which enables a man to feed, clothe, house and keep his body is a sign that he is advancing on the path of freedom. Bondage and slavery of the physical plane is but a reflection of soul-slavery in man's inner nature. Our present civilization having destroyed bodily slavery is now fighting, alas! in darkness and desperation, wage slavery, which in some respects is a more ghastly form of slavery. The unerring law of retribution, however, works from within without; the collective host of "civilized" beings will not attain freedom from wage-slavery by legislative devices or mass movements, or any other outer manipulation; —but only individuals, one by one, can attain to freedom on the plane of economics and drudgery as each one liberates his mind from the fetters of ignorance, or what is worse, false knowledge; as he emancipates himself as a soul from the negation of his own immortality engendered by the blind belief in scientific materialism, or that of his own divinity engendered by the blind belief in religious creed. Mass-movements, political and other propaganda, legislative enactments, even revolutions, fail and will fail to bring the heart-enlightenment which everyone is seeking; all these may relieve the tension of desperation by enabling the sufferer to vociferate and to find himself in the exhaustion that follows. As individual socialists (to take but an example) free themselves, in mind and soul, will socialism as a platform make advance. In freeing themselves those individuals will detect the errors, the weaknesses of the whole movement and its program, and they, through their influence, will remedy the evils.

Thus it will be seen that economic independence is a spiritual manifestation, and in proportion as that is seen the problem of unemployment, of irksome drudgery of the employed, of equally irksome boredom of the workless rich will be solved.

Let each man find his own work. Whatever it be, he will find in it sustained heart-interest, continuous growth of faculty and understanding, till ultimately he will realize divinity itself therein. "Being bound by all past Karma to thy *natural* duties, thou, O man born of woman, wilt involuntarily do from *necessity* that which in thy folly thou wouldst not do," such was the teaching of Shri Krishna. It is because we fail to find our work, our place on the plane of economics, of capital and labor, of supply and demand, that we find saddled upon us work yielding neither joy nor inspiration but only the wage of irksome drudgery. And why do so many not find their own job and their own place? Because of false standards. What is right and proper to do, what are the honorable and non-honorable ways of earning livelihood, are not judged in the light of one's own aptitude and character, but in the garish light of

worldly opinions. It is not recognized that work as work is holy—cleaning the street, cooking the dinner as ennobling as painting a picture or creating a poem. Nay, still worse; mental corruption has gone so deep in modern society that it will not acknowledge that cleaning the street is more ennobling to the soul and more serviceable to the race than selling commodities that dirty the very mind of the race, like some books and periodicals, like some foods and drinks. How many fair readers will accept the fact—for that is what it is—that cooking a dinner is a more noble, more important, more spiritual vocation than "thumping" a type-writer? Each profession will find its own divinity, even the type-writing, and the book-keeping, when it will accept *all* work as sacred, all professions as holy.

Herein lies hidden a great, a tremendous answer, to one of the most pressing problems of modern civilization. False sense of standards, false sense of proportions arising (the reader will find if he traces it), out of no-sense or false-sense of the idea of brotherhood in human society, make men and women give the go-by to their own work; thus starting wrongly they enter the path of irksome drudgery, feel the pressure of competition, get ousted in the struggles of capital and labor, and ultimately are among the unemployed. Even when an individual getting a place is able to hold it he obtains no inspiration, no joy, in his toil. He does it because he *has* to do it; he goes through it because at the end of the week or the month he can have some lucre wherewith to enjoy, when debts are paid and obligations discharged.

The Will to work—with that, one goes in search of it. With the Will to learn it, and learn from it and enjoy, one proceeds to find in his own work the divinity that lies hidden therein. Every kind of toil has its higher self—he who weeds another's garden today is acquiring the power to weed out his own vices in the coming days, and the knowledge to help others clean their natures of the passion-weeds of folly a little later; the cook of today will be the feeder of wisdom tomorrow; the care-taker of another's house is learning in patient practice to be the custodian of spiritual property in the hereafter. Thus drudgery becomes divine with that which George Herbert called the "tincture 'for Thy sake' ":

> A servant with this clause
> Makes drudgerie divine
> Who sweeps a room for Thy laws
> Makes that and the action fine.

Two centuries later George Eliot portrayed in her "Stradivarius" the man who thus toiled divinely. This is what the venerable craftsman of Cremona felt:

> My work is mine,
> And, heresy or not, if my hand slacked
> I should rob God—since He is fullest good—

Leaving a blank instead of violins.
I say, not God Himself can make man's best
Without best men to help Him. I am one best
Here in Cremona, using sunlight well
To fashion finest maple till it serves
More cunningly than throats for harmony.
'Tis rare delight: I would not change my skill
To be the Emperor with bungling hands
And lose my work, which comes as natural
As self at waking.

Would there be a gap in the factory of Universal Life if any one of us did not do his work? Do we feel that as Antonio Stradivari felt it? If so, then we are on the Path of Perfection; if not, then let us take to heart the advice of the old gentleman to the painter Naldo—

If thou wilt call thy pictures eggs
I call the hatching, Work. 'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio. Get thee to thy easel.

UNCHECKED PROGRESS OF TRUTH

From Kapila, the Hindu philosopher, who many centuries before Christ demurred to the claim of the mystic Yogins, that in ectasy a man has the power of seeing Deity face to face and conversing with the "highest" beings, down to the Voltaireans of the eighteenth century, who laughed at everything that was held sacred by other people, each age had its unbelieving Thomases. Did they ever succeed in checking the progress of truth? No more than the ignorant bigots who sat in judgment over Galileo checked the progress of the earth's rotation. No exposures whatever are able to vitally affect the stability or instability of a belief which humanity inherited from the first races of men, those, who—if we can believe in the evolution of spiritual man as in that of the physical one—had the great truth from the lips of their ancestors, the *gods of their fathers,* "that were on the other side of the flood." The identity of the Bible with the legends of the Hindu sacred books and the cosmogonies of other nations, must be demonstrated at some future day. *The fables of the mythopeic ages will be found to have but allegorized the greatest truths of geology and anthropology.* It is in these ridiculously expressed fables that science will have to look for her "missing links."—H.P.B., *Isis Unveiled.*

PERIODICITY OF IMPRESSIONS

A FACT is the image in one substance of an act performed in another. When the connection between the act and the fact —memory—is lost to the individual, the image becomes imagination and the act is re-performed in whole or in part, according to the environment. This is the round of action: physical, psychical, mental; mental, psychical, physical—the individual himself being the Spirit from which the cycle proceeds and to which it returns, to be unendingly repeated on a higher or lower spiral—the Law of Cycles. The soul of man is usually intent on act and fact, on memory and imagination that this absorption in action is interrupted only by some great calamity, and then the man is in no condition to see anything, for he retreats or is driven behind the veil of action altogether for the time being. Only a few, by their innate acquired powers of reflection, or detachment from action in all its phases, study seriously the Law of Action—Karma or Cycles.

Of cycles as the mechanical, numerical, abstract tabulations of the periodicity of events there is a great deal of information afloat —all perfectly useless for genuine practical purposes; for what individual has made a careful enough and consistent enough study of the workings of his own consciousness to know that all cycles are the "return of impressions," and to calculate and control his own moral, mental and spiritual processes? This is practical Occultism, and Theosophists of all men are in a position to gain some apprehension of the Law of Cycles beyond its merely physical manifestation—that is, "acts and facts."

The whole course of the Theosophical Movement of our times, its events, its acts and facts, its memories and imaginations, the Spiritual Beings with minds and bodies through whom that Movement flowed and flows, Masters, adepts, chelas, members of the Theosophical Society and all others, whether successes or failures—all these afford that *comparison* by which the student of to-day can learn practically something of the Law of Cycles and its modes of manifestation, spiritual, mental and moral.

For, though each being makes his own cycles, each one of us is witness that for the most part we make them unconsciously to ourselves and when the "return of impressions" environs us we are more often the victim than the master of that "Portal of temptations which do ensnare the *inner* man." More, since no being can act alone, our control or lack of it, on any or all planes, of this inherent Divine Power of Action—Karma—advances or retards others, who in their cycles aid or hinder us. Thus all of us find ourselves in that distressing position where we fail to do the good we might do, and strive to do—because we do not apprehend the nature of Karma in any practical sense.

SHALL WE TEACH CLAIRVOYANCE?*

A Note of Warning

MY attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practise given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practise.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

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*This article first appeared in the *Path* of December, 1890.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita.*

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases

where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us now-a-days among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to "sit for development." Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of "the spirits." But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wisp images.

"But *what*," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practise altruism.

WILLIAM Q. JUDGE.

PSYCHOLOGY AND PHYSICIANS

Psychology has no worse enemies than the medical school denominated *allopathists*. It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honor is vindicated, this is a matter of secondary importance.—H.P.B., *Isis Unveiled*.

ANTIQUITY OF MAN

Centers of Civilization

Max Müller, for instance, says: "Many things are still unintelligible to us, and the hieroglyphic language of antiquity records but half of the mind's unconscious intentions. Yet more and more the image of man, in whatever clime we meet him, rises before us, noble and pure from the very beginning; even his errors we learn to understand, even his dreams we begin to interpret. As far as we can trace back the footsteps of man, even on the lowest strata of history, we see the divine gift of a sound and sober intellect belonging to him from the very first, and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again." *(Isis Unveiled* [1877] I,4)

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. *(Isis Unveiled,* I,38)

The roots of our present institutions reach back to the Miocene Age. (Prof. Donnelly.)

THE above quotations from *Isis* are not theory or speculation; they are *verified prophecies*. But of what avail are they to those who heed not past errors or present confutations? Spineless slaves of time that we are, identifying ourselves and our interests with the passing moment, the world changes unnoticed year by year into a new universe, and prophecies of those wiser than we pass unrecorded into limbo.

All that is known confirms, implies, and reinforces the fact that cultural changes, amalgamations of civilizations, the growth of religions and philosophies, all require aeons of time. The rise and fall of individual nations are only flashes on the screen of time. A sudden apparent advance and expansion, like that of the present United States, or the Aztecs before Cortez, is not new in history or in causation. Every nation has had its birth, growth, and death; this is written ominously across every page of universal history, and still every vigorous, heedless young population dreams of eternal life and undying empire; only to follow its ancestors into oblivion.

"White Indians" in Panama; strange Mongolians in Brazil; the uncovering of a hitherto unguessed civilization at Assiout; a submerged city lost even to tradition (except in the tale of the "lotus eaters") in the Mediterranean; civilization equal to Egypt in her best days disinterred from the Cambodian jungle; traces of a lost people in the California Sierras; Chinese hieroglyphics of the

archaic period on Nevada stones; Chinese remains and Chinese-speaking Indians in Mexico; the Khara-Khoto discovery so definitely predicted by Madame Blavatsky; (see THEOSOPHY, December, 1923). Masonic symbols up to the 32nd degree on Mexican ruins; modern remains 50,000 years old discovered in Siberia; and in Polynesia, traceable mixtures of Mongoloid, Caucasoid, and Indian types dating back hundreds of thousands of years, as Professor MacMillan Brown thinks: what are all these but errant, disconnected lightning flashes illuminating a weird field of primordial past history of an appalling scope?

The vast age of Theosophy itself is on the verge of proof; if it can be further shown that the primeval spaces through which its stream flows, were verdant with a knowledge coequal with our own, or superior thereto, a "stock" opposing argument will be once and for all done away with—the argument powerful with the materialistic who hold that knowledge depends upon modern mechanical apparatus, even though it be based solely upon unthinking prejudice, as it is.

It is asked: Why, if civilization is so old and has been so powerful, why are not the records clear? Why has knowledge been lost? Where are the written chronicles? Where are the ruins? It so happens, however, that a move to establish this doctrine, is not a campaign to establish a theory or a speculation, but a campaign against prejudice and to gain recognition of the true bearing of the facts at hand.

Admirers of modern "progress" assume that our works, our records, our inventions, are permanent and enduring. Modern egotism notwithstanding, ours is essentially a "gimcrack" civilization. Paper vanishes within a few years (our Declaration of Independence is on the verge of being lost forever, literally as well as metaphorically); metals rust; stones weather and disintegrate; even ferro-concrete, our most substantial invention—and our one radical improvement over ancient building materials—fails by steel corrosion and spalling, to become indistinguishable in a few hundred years from conglomerate natural stone. Stand upon a roof in New York, in London, Paris, or Los Angeles, and envisage the scene after a hundred thousand years of neglect. What would be recognized as a work of Man underneath the accumulation of debris?

The question, Why have civilizations perished? is now an academic one, for it is a condition and not a theory which faces us; *they have perished,* and some of our best brains are working night and day to discover the causes and apply the remedy to our own before it is too late. And some few have seen the cause rightly, in moral decadence.

Written records? Bunsen, studying Egyptian records, was forced to concede 70,000 years to that civilization. Iamblichus testifies

that the Assyrians had recorded 270,000 years, and recently discovered Indian tablets go back 30,000 years.

The misunderstanding of these things, the classification of them as "fairy-tales," began with the days when the Ussher biblical chronology dominated even science, and continued under Darwinism because it fitted the "animal descent" theory. Hence such queer prejudices as those of Prof. Sayce, who says that the *latest* discoveries have set Indian history back to 3000 B.C., whereas less prejudiced authorities have taught for many years that the Kali Yuga, 3102 B.C., was established both historically and astronomically.

Records have been destroyed, like the Alexandrian manuscripts and the Central American records; for the brutality of the latter cultural massacre Bishop Landa was censured even by his Spanish Catholic superiors. Other records are still undiscovered or untranslated; like the Khara-Khoto literature. Many more will be forthcoming *under fortuitous circumstances,* like some of those discovered already of late.

Ancient wisdom is vast and deep; only prejudice blinds us to its scope. The Edwin Smith manuscript, just translated, shows the correct physiological wisdom of old Egypt; the passages in the Great Pyramid are admitted to have been transit instruments for catching the meridian, and the shadows of the pyramids recorded the day of year and hour of day. The Rhind Papyrus proves that Egypt 3000 years B.C. (then in its decadence) possessed a highly scientific mathematics; and in 2830 Egypt instituted the first (historical) food-control system.

In the ruins of Carthage (in its decline when destroyed by Rome) there were found check books, paper money, mirrors, cosmetics and powders, to say nothing of magnifying spectacles.

European "cave drawings" prove that "primitive men" knew of stars in the Pleiades visible only to powerful telescopes; and the mystery of the naming of the constellation "Ophiuchus" is still intriguing science.

Dr. Edward R. Hume demonstrates the precise and detailed medical knowledge of the ancient Chinese, and their anticipation of modern practice—in many respects their great superiority therein. Ts'ai-lun made the first paper by modern methods in 75 A.D.—ages after progress had ceased in China. The Chinese also anticipated us with the compass, the printing press, glass, the seismograph, the first metallic astronomical instruments, and a number of alloys.

As to India, there seem almost enough facts recorded in *Isis Unveiled* and the *Secret Doctrine;* but time continually adds. On the walls of caves have been found diagrams of flying machines to go with the terminology of aviation found in ancient Sanskrit; Col. James Churchward discovered, and in part published, 125 manuscripts, some going back 30,000 years, wherein are described the

destruction of "Mu," Theosophically known as Atlantis, according to the Theosophical doctrine of the geologic causes; and in some of these tablets are described air vessels. Dr. Kassim's Indian library contains recipes which, if workable, will demonstrate that Indian physical science possessed secrets unguessed by modern science; what courageous *savant* will dare the laughter of his colleagues by testing them?

It has been found that in Yucatan at some undetermined period, there were scientists worthy to take rank with any modern. *(New York Times,* January, 1913.) These men, among other feats, constructed a clock which kept time for 2000 years, until destroyed by "Enlightened Christianity."

Prof. Curt Sachs has deciphered a manuscript of pre-Babylonian Sumeria which proves that some 4000 years ago music had reached its present stage of development—and incidentally the hymn referred to was an allegorical account of the true origin of mankind by correlation of pre-existing intelligencies of various grades. Even backward and mysterious Abyssinia contributes, with an account in the *Kebra Nagast* of Solomon's flying machines, power boats, and (electric?) lights.

To prove the case, what needs to be elucidated is the origin and the mysterious, yet scientifically proven, connection between these cultures; the reasons for their subsidence; and to square up dates and prove Theosophic chronology authoritative, *a geological correlation.*

Material for all these we have; and with it propose to illuminate the path of mankind by reflecting upon it the lights of the past.

EVOLUTION AN ANCIENT DOCTRINE

It is an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our days to support the doctrine of evolution; and that further research may demonstrate that they were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole,* and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular,* if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic account clashes with the definite exegesis of "exact science."—H.P.B., *Isis Unveiled.*

LIVING THE LIFE

DEAR COMPANIONS:

There is compensation everywhere and for everything, only, as we look for results we do not at once perceive the compensation at times and at the moment. Business, being a contest of interests, is full of perplexities all the time to us if we are fearful or anxious or impatient. But bad as it is and must be in itself, if it is just a present performance of duty as it comes and to the best of our ability, all strain disappears and we have that calmness which is necessary in the fight. No doubt time is required to be able to hold that position, but it is the condition to be tried for and obtained.

In the article mentioned, I should take exception to the phrase used: "When the first state of consciousness *arises* there is the Unmanifested viewed as a whole." It would sound better to me to say that the Unmanifested precludes any "state," but represents "Be-ness" or Consciousness *per se;* differentiation brings states of being or perception. If we take the simple and well known analogy of sleeping and waking and call waking the "manifested" and sleeping the "unmanifested" we see that even there what passes in Consciousness during deep sleep is the unmanifested to the waking state, and from that premise what to us in this state appears as unmanifested is but a higher kind of manifestation. May not this be equally true in regard to even that which we call Universal Pralaya? We speak of "consciousness" and mean thereby our present relative and restricted modes of perception, but we do not get any idea of what even the consciousness of our own Higher Ego is. We have the feeling which arises from our present incomplete state, but what do we know of the feeling that comes from a higher state? The rest of the article is good as showing "self-identification" to be the involvment; the cause of Evolution, and the way to freedom.

You ask about the sentence in Patanjali: "The mind is a factor without which concentration cannot be obtained." The question is "Why?"

It is not easy to say what the "mind" is: it must be basic as well as selective; it can be withdrawn from one object and placed upon another; without "mind" nothing is done. We regard all actions as being mind operation. Thought is the plane of *action;* so to get at the *basis* we have to assume a Perceiver, who from his perceptions is the cause and effect in action. Prakriti is said to be that which produces cause and effect in actions,—being the basis in which any action inheres. The Perceiver acts upon many planes; his perceptions as adopted by him on any plane might be called his "mind" on that plane. Concentration of perception on any desirable point is necessary to full knowledge.

I think you have the idea all right, as I understand it: "Universal Mind is the sum total of *ideas* of *all* beings concerned in the system" (which as a totality and in the last analysis must be in accord with all other systems); and any given mind must be a collocation of ideas within the Universal Mind. "There is nothing but the Self and its environment."

The main trouble is we are constantly working with and upon effects, and endeavoring to adjust effects to effects without any relation to the plane of causes; mistaking cause for effect and effect for cause continually. The second chapter of the *"Gita"* gives a splendid statement. Speaking of the three qualities (prakritic), it says, "Be thou free from these three qualities," that is, from the *ordinary* influence of the natural opposites. We are not to perform actions to obtain favor from Masters, nor from a morbid fear of Karma, nor from a desire to obtain good Karma; but "perform thy duty; abandon all thought of the consequences, and make the event equal to thee whether it terminate in good or evil. Such equanimity is called Yoga."

You remember the saying of H.P.B. in the *Secret Doctrine*, "Embodied consciousness gains knowledge through observation and experience; disembodied consciousness is the Cause." So the whole is comprehended in Consciousness, conditioned and unconditioned. There is the internal cause of ideation—Thought; and the external cause and effect in action on the planes of prakriti. Only through spirit can we know spirit in any of its modifications. But to explain high metaphysical ideas in any western or modern language is like doing fine carving with an axe; our perceptions have to expand by application and exercise, so that words in their common application and ordinary relations to each other appear as correspondences rather than definite expressions.

The mind and Consciousness acting together have the power to separate or segregate the different planes one from the other; and this too in the case of the merest beginner. I do not think you can get any better idea in regard to the image-making faculty than what is contained in the article by W.Q.J. in Vol. VII of the Path magazine, p. 289*. The power of concentration is the first consideration: "One should have the imagination under such control as to be able to make a picture of anything at any time. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying from their brains, and instead of reaching their destination, falling to the earth just a few feet away from the person who is thus throwing them out."

Not much help here I am afraid but you may get something out of it.

Now to you may there be all blessings and growth, as ever, *R.C.*

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*"Imagination and Occult Phenomena," reprinted in THEOSOPHY, October, 1913.

STUDIES IN THE SECRET DOCTRINE

V.

The Basic Law of Brotherhood

NATURE and man are one in their divine consubstantiality, but each has a dual aspect—its Non-manifested and manifested. Again, both the Non-manifested and the manifested have a triple characteristic, which in the case of the former is forever concealed while in the latter the triplicity unfolds itself in manifestation. The forever concealed, primeval triune differentiation, not *from*, but *in* the One Absolute is therefore symbolized by 4, or the Tetraktis, in the metaphysical world. In the Indian system, the Sacred Word Aum is composed of four factors—the three letters A, U, and M and the half-metre, Ardha-Matra, for the fourth. Similarly, man is not only Atma-Buddhi and Manas but also is that which binds the immortal Triad, to the One Life, the Universal Spirit, Paramatma, which enfolds all.

Metaphysically speaking the manifested universe is triune. The Absolute Space, parentless, but parent of all, ever is; the Absolute Space, the Germ in the Root that sprouts and grows as the Tree of Evolution, ever was; the Absolute Space that is ever becoming ever will be; and these three are ever concealed as one in Absoluteness. (Cf.I,11.) Through That, in That, from That arises the metaphysical trinity of Motion, Duration and Matter, as also the psychological one of Spirit, Soul and Body. The reader is requested to note the four factors involved in these two trinities in the following from the *Secret Doctrine:*

> The "Breath" of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane—Motion. The One Eternal Element, or element-containing Vehicle, is *Space,* dimensionless in every sense; co-existent with which are—endless *duration,* primordial (hence indestructible) *matter,* and *motion*—absolute "perpetual motion" which is the "breath" of the "One" Element. This breath, as seen, can never cease, not even during the Pralayic eternities. (I,55)
>
> Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. (I,49)

The one and only Macrocosmos is for ever hidden in Absoluteness. The universe *in toto* is itself a Microcosmic projection of that one and only Macrocosmos. The study of the manifested is the study of innumerable reflections of the One Life. Every Microcosmos following its parent projects itself, thus becoming *macro*cosmos to its progeny. It is necessary to understand this.

The manifested universe is called in the *Secret Doctrine* the Son of Necessity. Every micro-cosmos is a son of Necessity. The rising of the Wave—the universe—in the Ocean of Absoluteness is under Law. Says the *Secret Doctrine:*

> Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" —the ECHOD, the EKA, the AHU—then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." (I,113)

In the Circle of Infinity arises, under and as Law, the Circle of Necessity or finiteness. This Law has three aspects corresponding to the three in the Ever Concealed Unity—the Law of Karma (Action), of Cycles (Yugas) and of Yagna (Sacrifice-Compassion).

Under the Law of Karma beings, cosmic or human, wake up or fall asleep as cyclic processes go on, in differing periods of time (cycles), according to their acquired capacities and powers inherent in them, but the *Law* of Cycles runs its course evenly and uniformly, putting the universe to sleep through its manvantaric activities, awakening it to manifestation through its pralayic movements. By the Law of Yagna or Sacrifice all these beings act as builders, preservers, regenerators, giving of their own life-power to those who are in need of it, and receiving from others what they themselves require, some will-full-ly, others unconsciously. This three fold function of the One Law is not outside of man or the universe. It is within each.

Thus the Spiritual-man sacrifices himself for the benefit of the mental-man, as the latter for the man of flesh in whom he incarnates. Under the Law of Compensation suitable adjustments, skandhaic or personal, egoic or individual, and monadic or universal take place. To offer sacrifice and receive it and thus produce re-adjustment, the time-element, the due and proper season, is a necessity. The unfoldment of principles, cosmic or human, the growth of body, mind or soul in man or of the Kingdoms in Nature, in short, evolution generally, is dependent on the threefold function of the One Law.

Why are we what we are?—it is often asked, and the answer, because we made ourselves so, brings the sequential query—"how?" In our being we have come to this particular re-adjustment of cosmic principles, some of which we have assimilated and made our own, while others remain to be so assimilated; and further, only portions and aspects of some of these have been assimilated and more of their assimilation has yet to take place; this process is dependent on the activity of the Law of Yagna-sacrifice—to give to and receive from other beings. This explanation makes us enquire

why we enjoy or suffer from the capacity or the limitation to offer and to accept, and to it the reply comes—The Law of Cycles: each one of us is moving in a particular age or yuga and according to the season is the fruit of our labours. Each being in the universe is a portion of Space, assimilating other portions by action (Karma) thus producing cause, and facing *in time* the reaction which is its effect; in this assimilation it affects and is affected by *all* other portions till it learns the truth of Brotherhood, of Union, nay of Unity Itself. Note the triple action of the One Law in the following:

> . . . the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion *(Maha-Maya),* but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies. (II,87-8)

Thus the reader will see that the Law of laws is the Law of Brotherhood—Alaya. Its triple expression is karma, yuga, and yagna—compensation, cycles, and sacrifice. This Brotherhood includes not only man, but all Nature—Spiritual or Atmic, Intellectual or Manasic, Psychical or Kamic, and Bodily or Shariric; its unity extends beyond the human kingdom and enfolds bird and beast, shrub and tree, metal and stone, all the invisible elemental kingdoms of nature-spirits, fairies and devatas, collective hosts of arch-angels, shining ones and devas, and the crown of them all—Perfected Men, Mahatmas, Buddhas, Dhyanis. In its basic or upadhic formlessness Nature is coeval with Deity. Says H.P.B. in the *Key to Theosophy* (49):

> When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

If Deity and Nature are one, so are these two one with Law. Says the *Secret Doctrine,* "It is idle to speak of 'laws arising when Deity prepares to create' for (*a*) laws or rather LAW is eternal and uncreated; and (*b*) that Deity is Law, and *vice versâ,*" and it adds "the one eternal LAW unfolds everything in the (to be) manifested Nature." (I,152)

The inter-play of these three laws takes place in terms of analogy-correspondence and continuity. Deity, Nature, Law, never stops but moves on uniformly and there is neither a gap nor a chasm anywhere; all are connected in a harmonious whole. The

Law of correspondence and analogy comes to the rescue of the intelligent seeker and unveils the mystery which the magic of prakriti causes. Says the *Secret Doctrine:*

> The Worlds are built "in the likeness of older Wheels"—*i.e.,* those that existed in preceding Manvantaras and went into Pralaya, because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. But this LAW acts on every planet through minor and varying laws. (I,144-5)

Modern science also teaches that the universe is guided by Law, but in its observations exist chasms broad and deep; hence the numerous "missing links"; when modern science learns to use the law of correspondence and analogy the gaps in its knowledge will begin to disappear.

> It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. (I,640)
>
> . . . evolution—viewed from its several standpoints—*i.e.,* as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation—the purely Spiritual, the Intellectual, the Psychic and the Physical—may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante,* with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls "the zero-point," and beyond. (I,620)

The Key to the use and application of the law of analogy and correspondence lies in an understanding of the real Nature of Brotherhood and its triple expression referred to above.

The first idea which has to be grasped in reference to the law of correspondence-analogy is that there is no qualitative difference between Macro and Micro Cosmos. Every creature in every kingdom is a microcosmic reflection of the One Life—the Macrocosm. Atoms, Monads, Gods are but the reflected images of and in the One Life. The difference is a difference of degree but not of kind—the same One Life reflects itself in and with varied strength thus producing differentiation, the endless variety of Nature. Nature is varied because Life is One.

The second idea to understand is that this difference is only seeming—is an ever-changing appearance. Those who perceive its apparent nature call it illusory or mayavic, but it is intensely real to all who have not caught a glimpse of its illusionary Nature. What makes this illusion? The One Life in its perpetual motion, acting and re-acting, or causing effects, produces cycles—circles, ellipses, epicycles—Yugas, Wheels or Rings of Time. This causal-effectual-cyclic movement begets permutations and combinations. Thus there

is the original Motion of the on-sweep of the One Life—the Great Breath of Brahma—which makes every point of space different from every other point and these reacting on one another work the mighty magic of prakriti. Thus there arises Nature's manifoldness. The three aspects of the One Life casting their own reflections become six and with the original parent make the First Septenate. Therefore there are seven Arch-angels, Sapta-Rishis, seven Ameshaspentas in exoteric religions, the souls or units of seven hierarchies in esotericism. Each of these has a seven-fold consciousness functioning in seven-fold matter and therefore there are seven forces or faculties resulting from the contact of consciousness and matter. He who knows himself above the triple attributes or gunas of matter,—inertia, mobility, rhythm, or tamas, rajas, sattva—above the triple aspects or faculties of consciousness—thought, feeling, will, or gnayan, ichcha, kriya—knows himself as the One Life.

The third idea to get hold of is this: in differentiated Nature the differences are in terms of what has become patent and of what still remains latent. As the flow of the One Life progresses, its aspects, faculties, characteristics, show themselves. These unfold in an unbroken continuity ever growing, what is latent in one kingdom today becoming patent in another kingdom tomorrow. The variety of Nature should be examined in terms of its latency and its patency—one belongs to the aspect of the future, as the other to that of the past and the two come together in that of the present. And each creature of Nature, which is part and parcel of it, sees the latency and patency of every other creature in terms of its own. According to what has unfolded in us of the Mother Nature or the One Life as also what lies dormant and asleep, is our power to perceive, to understand, to serve all other creatures in all kingdoms.

This brings us to the fourth idea: the One Life impregnates the entire manifested universe, as the Sun-light falls on the just and unjust alike. A perfect reflection is a veritable reproduction. Sunlight falls over the entire surface of a lake but reproduces itself as a reflected image in a particular spot of the quiet lake to each observer. The One Life is becoming patent or is reflecting itself in and from the different kingdoms differently. It casts its perfect shadow, or it causes its exact reproduction in the human kingdom only. Man is the photograph of the universe—the Microprosopus of the One Life which is the Macroprosopus. In man alone the primal pair of opposites, with its sixfold manifestation combines to make him the sevenfold being he is. It is in this fact of the unique nature of man which the *Secret Doctrine* unveils that we have to look for the understanding of its two ugly distortions. We are all aware of the Ego-centric tendency of all mankind; this is a distorted shadow of the reality of the teaching we are considering. For the same reason that the stage of man is unique in Nature, is this earth of ours—the fourth globe in the planetary chain—the real field of

battle—the true Kurukshetra. This idea again was distorted by early European astronomers, under the influence of the church, and the geo-centric solar system was preached. Pythagoras and his Teachers of the East knew and taught the Helio-centric system astronomically, as well as the doctrine of Man being an exact miniature copy of Nature and the One Life, illusory as body, reality as Spirit.

It is this great fact of perfected man being a complete reproduction, a perfect reflection of Nature, of his being the true microcosm of the Macrocosm, of the real identity which subsists between them, that enables him to perceive, understand and serve the Law of Brotherhood. In knowing himself he knows the universe; what is latent in him is also dormant in nature; what manifests in him brings him in contact and unison with what has manifested in Nature. Perception of the Universe by the Man of Sense, understanding of the Universe by the Man of Mind, service of the Universe by the Man of Spirit are inter-related. Man lives in a triple universe—tri-loka—because he is triple; he affects it in a sevenfold manner because he is septenary; but he perceives the triple universe in a sevenfold way partially, therefore understands it partially, therefore serves partially—is only a half brother to Nature. But in him lies the opportunity to grow and become an Elder Brother in the vast family of Nature. To rise to that glorious height is difficult in our age:

> In our race and generation the one "temple in the Universe" is in rare cases—*within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error. (II,651)

But what men have done, that man can do—control and pacify the warring younger brothers within himself, establish the brotherhood in his own bodily, psychic, mental and spiritual natures and thus become the servant of the Great Mother. The *Secret Doctrine* has described in a memorable passage (I,267-68) the sequential unfoldment of the powers and aspects of the One Life and the place of Man in that scheme to which the readers' attention is specially called and from which a short extract follows:

> Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity.

AMONG FRIENDS

YOU would never believe it! Doctor has been on a sort of "psychic spree"!

To think that a steady old wheel-horse like our mature medical friend—stabilizer in many a Theosophic crisis, intuitive diagnostician and successful prescriber for many a case of "jungle fever"—should himself become skittish, take the bit in his teeth and kick up his heels like a young colt, is to strain one's instrument of ideation. Yet such things do happen—the best proof being, that in the present instance, they did.

Here are some of the high-lights of the Doctor's "blow-up." Now that it is all over, he is entirely willing to be the sacrificial goat if that will help anybody; and since his case, though aggravated, is not unusual, a brief recital may help many another sincere student to recognize symptoms and take preventive measures in time.

It has been a busy winter professionally for Doctor. There has been much sickness; he is conscientious. In connection with his own case this is contributing cause number one: overwork.

It has been a busy winter Theosophically for the Doctor. Lodge work itself is larger—more people, more meetings, more classes, more platform work, more correspondence, more writing—and the Doctor has been trying to participate fully in *all* of it. Thus, contributing cause number two: overstrain.

Our friend likewise has one of those none too rare temperaments in which the critical faculty is rather developed. Sometimes this masquerades under the guise of "discrimination," but that word is written on the *inside* of the mask—not the outside, which others see. Doctor is scholarly, exact, scientific, thoroughly conversant with the Secret Doctrine and possessed of a high reverence for the philosophy. Therefore any expression of it that does not approach his own high ideals tends to annoy him. Since all classes and conditions of minds participate in most departments of the work of the Lodge, we have contributing cause number three: impatience.

"Collections are poor this winter." Despite a large practice and an economically managed office, Doctor maintains his usual generous money contributions to the Lodge with difficulty. Personally, he is "hard up" and it irks him. This is contributing cause number four: anxiety.

The metaphysical stage being set, one can easily rationalize the following. The scene is Mother's bright and sunny little living-room of a late winter Saturday afternoon. Present: the inevitable Captain, a wee bit more "captainy" than usual; Mr. Browser, quoting more liberally and with more devilish precision than ever; Pilgrim, always and persistently cheerful (hasn't the man any *human* qualities at all?); the Judge, dry, precise, certain (oh, *so*

certain!); Mrs. Crystal, earnest, innocent and palpitating (what else can one expect of a *woman?*); Frederick, playing "moon" as usual to Sister Laura's "sun" (only fancy a *wooden* moon!); and Mother, long-suffering Mother, who has been lifting an ironical eyebrow many times this past fortnight at her high-powered spouse and his increasing pressure (a man's wife, of course, can *always* tell him what to do—even as to what scarf he shall wear and how he shall tie it!).

Into this peaceful Family gathering, then, stalked Doctor—preceded, accompanied and befogged by the buzzing swarm of thoughts we have suggested—hoping against hope that he might be able to stretch out quietly for a much-needed nap, yet dogged by the supposition that "that gang will be there!" and finding that supposition completely verified.

". . . to my mind the work as a whole is in better condition now than at any time for the past fifteen years," the Judge was saying in his measured, judicious tones.

"One of the best signs is the great improvement in the student work," confirmed Mother. "Speakers in the study-classes show so much more depth and understanding of the philosophy — less dependence on phrase and more grasp of ideas."

"Fine, fine—more common-sense, too," said the Captain, "why a stranger coming in to a study-class really might get something out of it, and not go sadly away thinking he had inadvertently dropped into an asylum."

"Indeed he might," laughed Pilgrim, adding with deep feeling, "I think we have so much to encourage everybody this season—and the students are happy in the work; you can see it shining in their faces!"

"Such good *feeling* meetings, too," murmured Mrs. Crystal musingly.

"Yes, yes—fine feeling," confirmed Frederick.

". . . 'believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction,' " quoted Mr. Browser softly.

There was a pause in the talk at this. Suddenly Doctor bounced up out of the chair into which he had rigidly fitted himself and began striding up and down, up and down—talking, talking: "I think the work is in anything but good condition, if my opinion is of any value in this Family," he announced dogmatically. "Study-classes certainly show up the students—how a stranger could ever sit through one of those dreary sessions is beyond my comprehension—seems to me our class-leaders need to know it," he added, with a side-glance at the surprised Captain. "Sure, their faces shine—nice little emotional excitation; good *feeling* sessions, too—not much besides feeling, I should say!

"That's all right, Mother," he continued as both that lady's eye-brows went up in protest, "no use fooling ourselves just because we happen to be feeling warmly toward one another, and reasonably well satisfied with ourselves—in spite of Browser's beautiful quote—the fact is that there is a lack of intellectual stamina behind the whole work, a want of plain, simple, honest study and application. A fine little mutual admiration society we're getting! Judged by what has been, there is some advance, maybe; but we lack competent students, skilled workers, adequate quarters, sufficient publicity—we lack funds, too. Why, we're not even making an appreciable dent in the world of thought, to say nothing of the world at large! What's the use of fooling ourselves by this flapdoodle kind of talk?"

The Family gasped—all but Mother, who first looked shocked and hurt, and then whimsically resigned.

"Woe, woe!" moaned the Captain dramatically. "Well, I never!" said a blank-looking Mrs. Crystal, and Brother Frederick mournfully shook his devoted head. Pilgrim took one careful look at Doctor and then collapsed with laughter, in which the Judge joined with his rumbling bass. The Doctor himself, beginning to observe the effects of his outburst, like a man coming out of a trance, looked from one to another of his friends—first blankly, then puzzled, then defiantly, then concernedly—and at last, very much ashamed. The metaphysical blister had been coming to a head for a long time; it had burst in a moment; allayment of the fever followed almost at once.

He slumped down exhaustedly on the settee beside the Captain, who grinned but said nothing, patting Doctor clumsily on the back and then awkwardly adjusting a cushion. "I'm sorry for that class-leader remark," said the latter slowly, "not justified really—not at all."

"Why, you can say anything at me or about me you want to, Doctor," declared the Captain heartily, "I'll *take* it, and get something out of it, too—I always do."

"And of course the work is all right—especially the study-classes," went on Doctor wretchedly. "Just my egotistical point of view, that's all," he continued. "Now Browser, tell me that 'the duty of another is full of danger,' won't you?" Whereupon Mr. Browser dutifully and smilingly repeated the old quotation.

Then the Judge followed with an anecdote, and Pilgrim told one of his delicious Scotch jokes, and the Captain retailed a question and answer episode he had taken part in at a recent Theosophical meeting in a neighboring city—very apt and decidedly amusing. And Mrs. Crystal breathed freely again and expanded, aided and abetted by the devoted Frederick. And then Mother quietly but firmly put her Doctor to bed, disconnected the telephone, and "shoo'ed" the rest of the Family out of the apartment.

"He'll be all right with a little rest," said the Judge thoughtfully as he and Pilgrim moved towards the elevator.

"Taking care of so many people, he won't take care of himself," remarked the latter, "and he won't let Mother do it either—until he is ready to crack."

"He did crack," said Captain Blunt, "good old Doctor; and it's cleared the air for him—believe me, I know! But I don't see you two 'crack,' " he added, "nor Mother either."

"That's because there's nothing left *to* crack, I guess," laughed Pilgrim. On which the Judge suggested that somebody at least should refrain from "rocking the boat."

It must be so.

THE LIFE-PRINCIPLE

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life,* or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting, then the operator must either send his *scintlecca,* his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter—except the vicious, earth-bound class*—will *not* infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called "miracle" is required for a good purpose. The condition—and this is a law in spiritual nature—is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus is it, that a Pagan "miracle" may be by far holier than a Christian one.—H.P.B., *Isis Unveiled.*

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*These, after their bodily death, unable to soar higher, attached to terrestrial regions, delight in the society of the kind of elementals which by their affinity with vice attract them most. They identify themselves with these to such a degree that they very soon lose sight of their own identity, and become a part of the elementals, the help of which they need to communicate with mortals. But as the nature-spirits are not *immortal,* so the human elementary who have lost their divine guide—spirit—can last no longer than the essence of the elements which compose their astral bodies holds together.

H. P. B. ON RAJA YOGA

THIS system, evolved by long ages of practice . . . was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the Yogis of today, lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not shrink even at all in their time of philosophical glory, to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstacy; Zeno finds a wise man who having conquered all passions, feels happiness and emotion, but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a life of mere contemplation and self-torture acquire powers of levitation or aethrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the results of physiological changes in the human body. "The Yogi," says Patanjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air,"—which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *Unseen Universe.* "The Yogi is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own." The "path of the senses"—our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the *jiv-atma,* which dies with the body—the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Raj Yogi is a Stoic; and Kapila, who deals with the latter—utterly rejecting the claim of the *Hatha* Yogis to converse during Samadhi with the *Infinite* Iswar—describes their state in the following words:—"To a Yogi in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil. . . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust. . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains

at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honors none, he is not worshipped, he worships none; whether he practises and follows the customs of his fellowmen or not, this is his character."

And a selfish and a disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*. . . .

—THE THEOSOPHIST, January, 1881.

"BARE SUBJECTIVITY"*

Question—What is meant in the Proem of Secret Doctrine (Vol. I, page 14) by the term "bare subjectivity" as contrasted with "Unconditioned Consciousness," for the latter would seem to be "bare subjectivity" itself? It is entirely comprehensible how the Absolute "Be-ness" may be symbolised, on the one hand, by abstract Space, and, on the other, by abstract Motion, but not so readily perceived how Space may be defined as "bare subjectivity" when Motion is contrasted with it as the pure noumenon of Thought.

Answer—In the *proem* cited the author distinctly says under (*a*) that "speculation is impossible" about the omnipresent Principle, and then to give one way of symbolizing it—which is certainly not definition—proceeds to state that that Infinite Principle is the same as the "unconscious" and "unknowable" of European philosophy, in which, indeed, the *Forum* editor takes delight. She then says it is symbolized in the *Secret Doctrine* as absolute abstract space, which one must conceive of as *space* distinct from all things existing therein; we cannot exclude this, nor at the same time really conceive of it. And in the same way, when we come to regard this omnipresent Principle from the point of view of the root of consciousness, we postulate it as being—in this aspect—*absolute abstract motion,* because consciousness has the quality of motion in it and not the quality of space, since motion has to have space in which to move. So then, having thus vaguely symbolized space, which is not consciousness, we have to say that, on the other hand, considering it as apart from consciousness, it may be said to be "bare subjectivity," although we have to use our consciousness in order to deal with it at all. The editor's question, "Can any one conceive of abstract color?" seems peculiar, since it is not foreign to all the schools of Western thought, where many assert—as, indeed, it would appear they must—that apart from any particular motion or color we can conceive of motion and color in the abstract apart from particularization.—*W. Q. J.*

**The Theosophical Forum*, April, 1892.

ON THE LOOKOUT

Einstein

The reception of Einstein's theory some seasons ago was nearly unique in science; the theory was both new and startling, yet opposition was almost nil. This was partly due to the hopeful fact that science is slowly beginning to look upon new methods of thought as aids and not as enemies, and partly because of the slow growth of insuperable difficulties in the way of older theories.

Yet Einstein has his opponents; Capt. See, U. S. Navy, seems to regard the theory almost as an insult, while Prof. Poor and Dr. Curtis, of somewhat more prominence, find him "out of bounds." But Dr. St. John explains Dr. Curtis' difficulties, and other scientists of repute remark that Einstein's mathematics have been checked and verified beyond all doubt. The theory does not, as many suppose, rest upon the well-known and somewhat debatable astronomic proofs; its strongest field is the more definite if less well-known area of atomic physics, and its solutions there apply in a manner foreign to Newtonian doctrines, thus adding one more link to the chain of analogy between the microcosms and macrocosms so often pointed out by the Theosophical Messengers. Therefore it is safe to assume that Einstein is a reasonably permanent *nova* in the scientific sky.

It may be said that Einstein is both correct and incorrect; his errors are such as lie outside the field of the phenomenal world, and thus cannot be corrected or elucidated by physical investigations. He is right in identifying gravitational action with acceleration; right in concluding that pure space is capable of resistance—one of the earliest scientific points made in the *Secret Doctrine* of 1888—quite likely right in considering time convertible into spatial dimension; and above all he is a pioneer of truth in determining that the visible universe is a psychological rather than a physical manifestation. It is this last proposition, by the way, which drew fire from the materialists; the "poor who are with us always."

Shadows from Behind the Veil

Some followers of Einstein demonstrate—as they think—mathematically, that the Universe is limited; a four-dimension sphere of definite radius. But the entire idea of dimensions of any kind can be applied solely to physical matter and its correlations; its validity ceases promptly with the first step into the next region of matter within. The Universe is undimensional; it cannot be considered limited or unlimited, since both terms are but products of the poverty of human ratiocination. Neither are the possible speeds in the Universe limited to that of light, as Einstein holds; for there

are substances, with corresponding forces, to which physically elucidated laws, Einsteinian or otherwise, do not apply.

But on the whole Einstein's work has been of inestimable practical benefit; for with many it has led to that state of mind whence there is a working possibility of entering upon the path of a real knowledge never possessed by the Western world, and nearly forgotten by the Eastern. That state of mind is best expressed by the Editor of the *Scientific American:*

> Are the things about us real, or are they illusions? Philosophers disagree. They admit that we cannot be sure. What we see as rocks and trees and houses may be merely imperfect reflections of some ultimate reality that men do not perceive.

But a little more, and it will begin to dawn that the only ultimate reality in this universe is the perceiving consciousness which sees, and speculates, and correlates; and which knows itself, alone of all things contacted, to *be*.

MAHAMAYA

From the dawn of ancient Aryavarta, Oriental philosophy has been full well conversant with the gulf between appearances and their hidden causes; the illusionary nature of manifestation is an article of faith with whole populations. Had Oriental science passed through our present stage of discovery, and been forced like ours to accept the universe as an illusion by dint of its own contradictory discoveries, that might be understandable from the Western point of view. As it is, ancient Wisdom daily showing itself possessed of *prior knowledge* in every realm of thought, the origin of that knowledge must find understanding upon bases other than perceptions arriving *via* test-tube and telescope. But that Wisdom provides a comprehensible and rational explanation of its own power; it provides the explanation that the underlying noumenon of every phenomenon is of the same nature and origin as the seeking consciousness which investigates. Thus the Universe need hold no secrets from any conscious being, except as he holds his limitations —that is to say, his desires and sensations—dearer than his chances of omniscience. *Scientia se probat;* Aryan science bristles with proof of prior and superior knowledge of a kind only a blind man could misunderstand.

> . . . the many *imponderable* substances that fill interplanetary space, and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through *vibration* (so-called). *(Secret Doctrine,* I,587)

> . . . as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things-in-themselves*. . . . *(S.D.* I,329-30)

. . . not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish . . . is scaled that peak of Omniscience—the Knowledge of things-in-themselves. . . . (*S.D.* I,330)

The Alpha and the Omega of the alphabet of Omniscience is—selflessness. Few care to read it.

When the Sleeper Wakes

Who dreams he dreams, nears waking. On all sides are minds stirring to a realization that things are not what they seem; vague sights and sounds drift in from the outer spaces and are being recognized for what they are.

Einstein went far; the quantum theory supplements him. Like Einstein, its discoverers were driven to it by contradictions and difficulties in older ideas. Like the Einstein theory it is faulty, for it calls for a "jumping" process in nature, admitted alike by science and Theosophy to be out of order; "natura non facit saltum." However, with all its improbabilities the theory regularizes many hard points, thus being accepted *pro tem* as a more satisfactory method of systematizing our illusions.

Next to placing Madame Blavatsky's doctrines about the nature of light and radiation on an unshakable basis of scientific respectability, its most salutary effect has been like that of Einstein:

> We are not at all justified in assuming that our human ways of thinking about things we see and handle are suitable ways of thinking about atomic action . . . atomic action may not take place in what we call space and time. (Prof. Wm. S. Franklin, *Science,* Sept. 19, 1924.)

Madame Blavatsky said in 1888:

> To know what is light, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now, the truth is, that *it knows nothing of any of these.*
>
> Undulatory or corpuscular theory, it is all one.

Heretical folly in those days, all this is most startling truth to the modern physicist, with none to deny. Up to the 'teens of this century, it was likewise held that "the distance between atoms is about ten times their diameter, in some liquids three or four," and that the "atom is the ultimate unit of matter." Where would scientific knowledge *now* be had attention been paid to what Theosophy said nearly three decades before?

> Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto,* its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snowflakes or drops of rain. But to physical science this will be an absurdity." (*Secret Doctrine,* I,507-508)

"Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. (*S.D.* I,97-98)

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*S.D.* I,520)

And she said "chemistry and physiology are the two great magicians of the future."

THE NATURE OF NOUMENAL EXISTENCE

Science is fast being forced to a concept of atomic action as being out of time and space; but there is only one form of existence directly known to us which betrays the ability to outreach time and space, and that is *consciousness*. Is science ready for a correlation between the two? At any rate, we quote that which will benefit the future, even though the present be too blind to understand:

. . . "it became evident that external or material things presented the property of extension to our senses only, not to our thinking faculties. The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms. The bulk through which external things seemed to fill space was a property which they acquired only through the coarseness of our senses. . . . Leibnitz followed these arguments to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument *ad infinitum*. And what became of the atoms then? . . . They were reduced to mathematical points . . . but if their extension in space was nothing, *so much fuller was their inner life*. Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension . . . having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the direction of their metaphysical dimension. After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point. . . . As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences *of things real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought. . . ."

This is the spirit, the very root of occult doctrine and thought. (*Secret Doctrine* I,628)

Modern scientific philosophy is little likely to demur at it—at least among physicists. But to *understand* it is another thing, as some have discovered, and requires a course somewhat novel to the

scientific curriculum—*mental and moral self-discipline and self-purification.* And none who absorb not that course may ever attain other than a theoretical intellectual understanding thereof. Superstitious? So be it—to those who look upon it in that light.

Hyperborea

> The land of the Hyperboreans . . . was a real Continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. *(Secret Doctrine,* II,7)
>
> The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. . . . (*S.D.* II, 138)
>
> Thus, as the . . . disturbance (of the Glacial periods. *Eds.)* is attributed by geologists and astronomers to "an extreme eccentricity of the Earth's orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the *Book of Enoch,* if the veiled language of the Purânas is not understood—all this should tend to show that the ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear. *(S.D.* II, 144-5)

The Meeting of Archaic and Modern Science

Prof. Donald B. Macmillan, returned from Arctic research, says:

> Observations have confirmed my previous opinion that the northern region was unquestionably once a warm climate. . . . It is possible that the axis of the Earth may have had a different angle to the Earth's ecliptic, or possible that warm southern currents maintained a high temperature. It will probably remain a mystery to science and we found nothing definite to suggest an answer.

The *Secret Doctrine* states:

> . . . as the angel *Uriel* tells Enoch: "Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. . . . In the *days of sinners* The Years Shall Be Shortened . . . the moon shall change her laws, etc." . . . In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of the whole earth—because "the *earth* (on its axis) *became inclined*" . . . "And Noah cried with a bitter voice 'Hear me, hear me, hear me;' three times. And he said 'The earth labours and is violently inclined; surely, I shall perish with it' . . ."
>
> And now a natural question. Who could have informed the apocryphal author of this powerful vision (to whatever age he may be assigned before the day of Galileo) that *the Earth could occasionally incline her axis?* Whence has he derived such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of the later ages? (II, 533-4)

LAVA TIDES

The Second Fundamental Proposition of the *Secret Doctrine*, seems on the way to be discovered acting, as it really does, in every natural phenomenon. The United States Weather Bureau discovers that there is a twice-daily tide in the lava of Kilauea, and also a monthly variation, which is accompanied by tilting of the adjacent territory. The *Secret Doctrine* said:

> . . . We are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets. (II, 699)

OZONE

Through its effect upon the ultra-violet and infra-red rays, there has been discovered a hitherto unknown layer of ozone in the upper air, at about twenty miles. Remembering that ozone is produced by the effect of electric discharges, and that the *Secret Doctrine* repeats over and over that "life is light, and both are electricity," while the above named layer varies with solar radiation (*Science*, Nov. 14, 1924) let us consider this:

> It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. . . . Descending, and spreading on earth with an extraordinary rapidity, oxygen would, of course, produce a still greater combustion. . . . What says Science with respect to ozone: "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science.*" This is proceeding on rather occult lines. (H. P. Blavatsky in *Lucifer* for February, 1890; reprinted in THEOSOPHY, December, 1916.)

During the great influenza epidemics, the odor of ozone was discernible occasionally at various points; though few noted it or its significance.

A NEW SCIENTIFIC DEPARTURE

In the *Scientific American* for December, 1924, is an article which should be read and thoughtfully considered from all angles by every Theosophist. It is reported that Dr. Adolf Miethe has transformed a small percentage of mercury into gold; and the report seems authentic. This is not startling to Theosophists, who have always known that matter is built of a single primal substance in different correlations with force; nor will it seem strange to regular students of the "New Alchemy" or "Metachemistry," as

Madame Blavatsky called it in the same volume in which she predicted the date of its inception.

What is hopeful, as well as surprising, is the attitude taken by the *Scientific American,* showing that there the scientific mind can be coupled with true foresight and a deep sense of responsibility for mankind's welfare.

"Fons et Origo Malis"

Such transmutation as has taken place is too costly for the present to form a menace to the financial order. But the *Scientific American* sees clearly and correctly that a sudden flood of gold of the value of iron or copper would be a disaster in comparison with which the Great War would be a summer storm. That publication is therefore embarking upon a series of tests to determine whether there is danger, and to avert it if possible. Announcement is made that the results "will be withheld from the public if necessary," or words to that effect. In general, the only "results withheld from the public" are such as would form a menace to scientifico-financial interests.

So far as our observation goes, this is the first instance wherein the necessity of guarding against the results of scientific investigation has been seen, and where the ancient Occult policy of secrecy has been considered. It should at once close the mouths of those critics of Theosophy who object to the obscurity veiling some doctrines. Anyone with working mental faculties can see that if secrecy in regard to most modern inventions, and their use only under true ethical control and responsibility, had been adopted, humanity would have been saved untold misery and destruction. But men fit for such responsibility are rarely to be found, though they do exist. Such is the Karma of the race.

One wonders regarding the object and attitude of discoverers such as Dr. Miethe; whose discovery at best will result in a laborious and unnecessary readjustment (if economically successful), and at worst pandemonium. Investigators of that caliber are legion; but what of the ethics which allows gratification of intellectual curiosity regardless of the results to others?

"Glorious But Calumniated Reputations"

It would almost seem that this discovery, and the attitude perforce adopted by the *Scientific American,* have opened its own eyes to a certain possibility: the possibility that true knowledge is very old indeed, and that some men in all ages, for ethical reasons as well as for self-protection, have voluntarily appeared most foolish when most wise. It says:

> In the meantime it is interesting to consider whether the ancient alchemists may not have made gold after all. Many of them claimed to

have done so. A number claimed to have done so from mercury. Possibly they really did.

In truth, with some among the medieval alchemists was knowledge, even though much of that practice covered by the word "alchemy" was trickery or delusion even like unto modern "psychology," "yoga," "healing," "spiritualism," etc. But Alchemy, even of the best, was very young and limited in knowledge as compared with its ancestor, Aryan Science; regarding which the *Secret Doctrine* supplies the best proof.

PROGRESS?

Now and then, in cases such as noted above, there is a glimmer of the truth that a rapid rate of travel does not always imply a glorious destination. But for the most part anything "new" is hailed as an "advance" by that species of gosling optimism which cannot be cured of the idea that the (scientific) "god's in his heaven, all's right with the world."

In the *Literary Digest,* November 15, 1924, we find that, as an example of "progress," the causes of female delinquency have much altered their nature. It is quite encouraging to read that twenty years ago 50 per cent of such cases were "due" to home conditions, as against 20 at the present time. But it is not so encouraging to read on and find that the true comparison is this:

Twenty years ago 50 per cent home conditions, 30 low wages, 20 emotional causes. Now, it is 20 home conditions, 20 allurements of the stage or "movies," 20 a desire for adventure on the part of married women, and the same old twenty for emotions uncontrolled. All this indicates that wages and home conditions have improved, but that character and education have retrograded.

It is certain that no human being has been driven into crime or immorality by one or all of such causes unless there was a response to temptation in his own nature. If honesty and dishonesty, morality and immorality, depend upon external conditions and nothing else, in what way have we advanced beyond the cattle-herd? And "education," as we now have it, means nothing, because it does not teach the real nature, divisions, origins, and tendencies of the human constitution, nor the true law of cause and effect.

Boasting of our "high civilization," and ascribing moral defects to lack of intellectual knowledge, we have a Leopold and Loeb, and in San Quentin prison a coterie of college graduates from whom it is proposed to form the faculty of a prisoner's high school. Bragging loudly of our superiority over savages and barbarians, we have 135,000 murderers at large in the United States in addition to those legally punished—a record considerably beyond any country in the world, savage or civilized.

"Civilization" as it stands is a learned barbarism, an intellectual savagery made more dire by the very power of that intellect, which,

lacking any true knowledge of the law of cause and effect, pursues social evils through their Protean transformations without the slightest ultimate benefit, and replants the seeds of disease, mental, moral, and physical, for future use. The only possible remedy is a complete change of our basis of action from service of self to service of all selves, rationalized and guided by an inclusive and provable knowledge. Otherwise we cut off the heads of weeds and leave the bulbs to sprout with fresh vigor.

An Lumen Sit Corpus, Nec Non?

What is light? Many years ago Theosophy began to teach that it is neither a body, nor a vibration, in the usual sense of those words; but an existence for which physical science has no term and no capacity of picturization. Those who follow investigations know that at the present time the progress of physics is blocked by the *impasse* of a "light" which is neither radiation nor vibration—and yet seems to be both; moreover, agreeably to Theosophy, it displays more and more the characteristics of some kind of a base of matter, as well as being closely related to electricity. (Among others, P. Lasareff, *Science,* April 25, 1924.)

"Light is Life, and both are—Electricity," said H. P. Blavatsky, in 1888. But there is more than one meaning to the word "light," and there are Lights within lights. Light has its body, soul, and spirit. Sunlight is not the Primordial Light, the "Noor Illahee" worshipped by desert Sabaeans; but it is related thereto. The new "vital ray" may be closer still. For Theosophists who possess intelligence and a modicum of spiritual perception, there is an infinity of significance in this matter. "The whole of Nature is before you; take what you can."

The Bridge

There is really but one Force in the Universe; all others are its products and correlations. By laying hold of any rung of a ladder it is possible to climb to the top; but it must be first known in which direction that top lies. To interpret life in terms of blind chemical action is the downward path; to understand the kaleidoscope of biologic action in terms of abiding life force, is the upward.

The most hopeful field of investigation for science with its present methods and predilections is biological electricity. It has now long been known and taught—contrary to the case in H.P.B.'s time—that life and electricity are indissolubly connected. Experiment continues to show that living beings are both magnets and generators—and transformers as well—and that living matter has a relation with electricity unlike other substances. (*Science,* May 9, 1924; Sept. 19, 1924.)

The discovery of Dr. Holger Moellgaard, after Koch, that gold salts are curative of tuberculosis, recalls to mind the saying

that "gold is crystallized sunlight." Likewise one recalls the reported peculiar effect which solar variations have on sea water. Some think that gold *grows*. Superstition, perhaps; but who knows all the correlations of radiation and the metals? Dr. Moellgaard thinks that the salts in question poison the tuberculosis germs. But we cling to the opinion—based upon very good reasons—that gold cures for the same reason that sunlight does. For germs play only a secondary part in disease, and it is the omnipresent vital power of sunlight which effects these actions. The action of metallic drugs is admittedly obscure.

FOHAT

Growing knowledge of the relation between light, life, and electricity, will lead to truth by way of, and in the form of synthesis; for all these are the garments of *Fohat,* the power of Spirit in action, which shows itself from behind the veil of Nature, now as motion, now as radiation, now as light or electricity; most directly and intimately, as the *dynamic power of thought.* It is that power which forms the bridge between consciousness and electro-chemical muscular action; and Madame Blavatsky pointed out that all cerebration is accompanied by electrical phenomena.

Thus it is not surprising that Prof. Lasareff concludes that the periodic electro-chemical reactions of the brain centers produce a form of ether waves which manifests itself as telepathy. And so it does; *one kind* of telepathy.

At every step the unifying tie draws closer, especially regarding the connection between light and vitality. The enzymes of the body perform their digestive functions by electro-magnetic action accompanied by vibration; and their action is affected in different manners by the red and blue rays; while the curative effects of some substances, such as codliver oil, is found to be due to their photo-activity rather than any specific chemical action. Likewise the effects of vitamins and sunlight seem almost interchangeable. (*Science,* August 22, 1924; Aug. 8, 1924; Sept. 19, 1924, and others.)

In reality science has adopted, almost *en masse,* such of *Secret Doctrine* teachings as fall within the range of its instruments. Barring unforeseen opposition, the day seems almost in sight when that work will be "the text-book of science" consciously as well as *de facto.*